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Malaysia Message

SINGAPORE
SEPTEMBER

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METHODIST BOOK ROOM

48 CANNING RISE : SINGAPORE

In This Issue

JOHN NEVIN SAYRE

is one of the two editors of the magazine *Fellowship* published by the *Fellowship of Reconciliation*, the U.S.A. branch of this International Christian Organization.

EDNA DORMAN LEE

was Editor of the Malaysia Message from January 1925 to June 1928. As the wife of Bishop Edwin F. Lee she is well known not only throughout his large Area but throughout the church. She contributes two articles in this issue which we highly commend to our readers.

VICTOR JOSEPH

is a member of the Tamil Church, Singapore, an active District Leaguer and a frequent contributor to this magazine.

MARY Y. HOOVER

is known throughout *The Methodist Church* as the wife of the late "Tuan" Hoover. With her husband she spent 35 years in Sarawak and together they built our Church there. She now lives in Singapore and is active in the work of the Foochow and the Wesley Churches.

THEODORE DORAISAMY

needs no introduction to our readers. He is one of the most active laymen in our Malayan Methodist Church and a leader much beloved and esteemed by our Methodist youth.

THE MALAYSIA MESSAGE

SEPTEMBER 1941

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Calendar of Coming Events

Sept. 3 Wesley Guild annual dinner, Singapore.

Sept. 7 Wesley Guild Service of Worship, Singapore.

Sept. 8 Day Schools re-open.

Sept. 11 Foochow Church (S'pore) Concert. Wesley Hall.

Sept. 15 Opening of the M.M.T.C. 2nd Term.

Oct. 18 Scouts Sultan Shield Competition, Ipoh.

Nov. 21 A.C.S., S'pore Prize Day Primary and Middle Schools.

Nov. 25-26 A.C.S., S'pore. Handwork Exhibition Primary and Middle Schools.

Nov. 28 A.C.S., S'pore. Games Day Secondary School, Half-holiday.

Dec. 10-15 Malaya Annual Conference. Wesley Church, Singapore.

Dec. 16 Mission Work Committee. Wesley Hall.

Dec. 17 Publishing Committee. Wesley Hall.

1942

Jan. 2-6 Malaysia Chinese Conference. Kampong Koh, Sitiawan.

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THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 51 SINGAPORE, SEPTEMBER, 1941 NO. 9

EDITORIAL

AGAIN AND AGAIN THE CHRISTIAN IS FACED with the problem of guidance. This particular Christian doctrine or belief has had much impetus due to the rise of Buchmanism. Many Christians have been misled and misinformed and are confused over this question. Thus, when a world-prominent Christian like Dr. E. Stanley Jones makes a public statement on what he considers comes under the conception of divine guidance, it is worth listening to. *The Christian Century* in its issue for June 4th tells us the following:

WHAT IS DIVINE GUIDANCE?

Dr. Jones had completed his share of the work with the Christian Mission for 1940—41 in the U.S.A. and was to return to India. His transportation had been purchased and his bags were on board the steamer. During the night before the sailing Dr. Jones was awakened by a voice which said, repeatedly: "I need you here!" Early in the morning he called several friends together, told them of the experience, asked their advice and decided to cancel the sailing and remain for some time longer in the U.S.A. Since then he has been doing evangelistic work in all parts of the U.S.A. and speaking a real prophetic note.

It is only natural that as this story came out the religious public should take a peculiar interest in Dr. Jones' special guidance. Since it was retold so often he finally made the following statement to a gathering of ministers at Washington, D.C. His conception, as you will see, coincides with that held universally by intelligent Christians:

> God apparently guides those who seek His guidance in not one way, but in a number of ways. Among them are five outstanding:
>
> First: supremely He guides us through the person of Christ. Here He has let us see His own nature and the nature of His rule and this to the Christian is the supreme guidance that has been given to him.
>
> Second: He guides through the counsel of good people. There is a deposit of guidance which has come down through the Christian brotherhood and which express itself through the guidance of living persons.
>
> Third: He guides through opening providences. He matches us again and again against some open door.
>
> Fourth: He guides us through the inner voice, which we may be trained to discern from the voice of our own desires.
>
> Fifth: He guides through the heightened moral consciousness. The Christian personality can be so heightened in its moral and intellectual insights that it almost instinctively chooses the right.
>
> I would not rule out any of these ways but I would depend most of all upon the last named as the safest and most normal way of guidance. Heightened moral intelligence should be the normal guidance of the Christian for that would allow God to guide us without overriding us.
>
> In certain great crises the inner voice has spoken to me and whenever I have obeyed it I have found that it has always been right, but I would not depend on it in daily affairs for it would mean that God would cancel out, as it were the development and sharpening of our moral intelligence.

Now we are not printing this as a formal theological statement by Dr. Jones. It was part of an informal talk. The important thing we wish to point out here is the position which he gives to what he calls the "inner voice" in relation to the other more "normal" forms of divine guidance. It apparently occurs only at great crises. Even when it spoke he called in his friends to seek their advice. The voice which said to him "I need you here!" was the clarification of his duty. Note that the voice did not speak in a vacuum; it spoke in a soul well furnished with Christian experience and discipline and insight.

The Christian Century goes on editorially to give this fine tribute to Dr. Jones: "He is one of the most precious assets of American Christianity. We have no other evangelistic voice who senses as does he the social implications of our Christian faith, and we have no social gospeler who is such an evangelistic voice." We. too think that what he says above is worth studying.

PARSONAGE OR MANSE?

WOULD IT NOT BE WELL for The Methodist Church in Malaysia to come to some sort of agreement and understanding in regard to the designation of the homes of our ministers? For many years we have been using the word "parsonage", and yet we do not use the word "parson" but "minister". The word "parson" refers directly to the clergyman of a parish and in England, specially to a beneficed clergyman of the Church of England, having full charge of a parish. There, too, the "parsonage" refers to the parson's dwelling or specifically to the free official residence provided for the parson.

Since we officially and otherwise use the word "minister" rather than "parson" does it not follow that we ought to use the word "manse" rather than "parsonage"? The word "manse" was first used in

Scotland and referred to the residences of the Scotch Presbyterian ministers. However, the use of this designation for a minister's official residence is at present by no means confined to that Church alone. Methodist ministers and churches in many places in England are using the word "manse" and it is gaining in popularity in America. In Malaya we have made a start by using this word to designate the residences of the ministers of the Wesley Churches in Singapore, Seremban, Kuala Lumpur, Ipoh and Penang. But why limit the use to only these residences, why not make its use universal whenever we speak of the residence of one of our Methodist ministers. From now on let us designate our minister's residence as "The Wesley Manse", or "The Geylang Chinese Manse", or the "Kuala Lumpur Tamil Manse", as the case may be.

CHANGES IN THE TIMES OF OUR ANNUAL CONFERENCES

IT WAS DECIDED AT THE SESSION OF the mid-year meeting of the Mission Work Committee to hold the Malaya Annual Conference at the Wesley Church, Singapore, from December 10th to 15th, and the Malaysia Chinese Conference at Kampong Koh, Sitiawan, from January 2nd to 6th. This means a change for the better we hope. For many years the Malaya Conference has always been held in January just before the opening of the Day Schools and in the case of changes in appointments meant much hardship and sacrifice. Holding this Conference immediately after the closing of the Day Schools for their long Christmas holidays will permit everyone to return to their stations about a week before Christmas and participate in the Christmas programmes. These can be followed by the Watch Night services and then with a period of rest and change before the opening of School. It will, it is true, interfere somewhat with plans for Christmas programmes but it is felt that with planning they can dealt with in a satisfactory manner.

For several years the Chinese ministers have had to hold their Conference in conjunction with the Malaya Conference and this has usually meant curtailment of their programme in order to make it fit into the schedule of the older Conference. This time they will be able to meet in one of our largest and oldest Chinese centres and and have an uninterrupted programme of their own. The Chinese ministers are not tied down to the Day School programme and so are freer as to the time when their Conference can be held. It is hoped that the plans for both Conferences will meet the approval of all concerned.

ONE MORE TERM OF SCHOOL

HUNDREDS OF STUDENTS THROUGHOUT MALAYA are facing their last term in the Day School that has nurtured them since youth. In December they must leave either to seek employment or higher education. Standards have risen markedly in the past fifteen years and with the rise in standards has come the corresponding demand for higher education. Soon Raffles College will not be able to cope with the numbers desiring to attend unless it reaches out and sets new goals for itself. Education in this, our only government school of higher education apart from the strictly professional medical and dental colleges and schools for surveyors and government servants in the F.M.S., must be made more cultural. There are already students, women especially, who are attending Raffles with no intention of becoming teachers but with the aim of securing a wider and deeper understanding of modern culture. Raffles College soon must offer the regular Liberal Arts Courses offered by all universities in the world so that our Malayan students, who do not wish professional training, can secure a higher training.

The Methodist Church with its newly organized Malaya Methodist Theological College has in mind not only the training of ministers and women workers but also offering to young men and women from our schools, as they graduate this coming December, an opportunity for the deepening of life by the study of history, literature, psychology, philosophy and The Bible. Christian parents will soon welcome this opportunity to send their boys and girls to a College that is under strictly Christian auspices, whose faculty can hold its own with any other school in the country, and whose purpose is that *"they might have life and have it more abundantly."*

✠

A Meditation on Courage

By PHILIPPE VERNIER

(Editor's Note: This is the sixth of seven Meditations by this writer which we are publishing from month to month. They are taken from the magazine "Fellowship," the January 1941 issue.)

VI.

JESUS HIMSELF DREW NEAR AND WENT WITH THEM

Luke XXIV-15

ON the road where your Master asks you to journey, he has journeyed himself, and he still frequents this road. Sometimes ahead of you, sometimes behind, he accompanies you.

He goes with you as with those two travellers who were conversing sadly on the morrow of the tragic day: "All is finished," they said. It is then that, mysteriously, without making himself known, he drew near to them, gave them back their courage and made them understand the secrets of God. In the same way, at once far off yet near, he accompanies you every day, renewing your strength until the next halting-place.

Or else he draws near to you as once to Saul of Tarsus on the road to Damascus, to stop you, to show you that you are mistaken, and to point out to you the true way.

Every servant of God could tell how one day Jesus approached him and asked: "Shall we walk together?" He could also relate how, from then on, his journey became quite different: his terrors calmed down, obstacles flattened out, darkness became light.

As for yourself, who perhaps have not yet recognized the divine companion, or are not sure of discerning his voice, at least be certain that he is near-by and watches over you. Invisible guardian, he stands at the edge of the road awaiting a favourable moment to draw near to you.

Since he is there and, in the shadow, mysteriously accompanies you, go forward without fear. If you take the wrong route he will warn you, if your foot stumbles he will lift you up, and if you fall he will carry you in his arms.

Welcome to the New Anglican Bishop

THE Very Reverend Dean John Leonard Wilson, M.A., was consecrated Bishop in St. John's Cathedral, Hongkong, on July 22nd, and was enthroned as the Bishop of Singapore on August 13th in St. Andrew's Cathedral in an ancient through impressive ceremony and ritual. Bishop Wilson has had a varied career and possesses a wide knowledge of the Far East. He was Dean of Hongkong for four years and as such won high favour in every way. We are happy as Methodists to welcome him to Malaya and trust that his coming will further the amity that exists between our churches and their leaders.

Bishop and Mrs. Edwin F. Lee, Dr. and Mrs. R. L. Archer, Mr. and Mrs. Paul E. Thomas and Mrs. Hobart B. Amstutz attended the enthronement in the cathedral and the reception which was held at the home of the Archdeacon the following day.

The history of this Bishopric is an interesting one as given in the *Singapore Diocesan Quarterly Leaflet*:

> From 1814 to 1869 the Straits Settlements came under the Indian Government and the consequent jurisdiction of the Bishop of Calcutta. In 1858 the old Indian "John Company" gave place to the Empress of India, in other words, the Crown took over the direct Government of India and all her dependencies including the Straits Settlements. Four years later, St. Andrew's Church (as it then was) was consecrated by Bishop Cotton from Calcutta.
>
> In 1867 the Straits Settlement became a Crown Colony, and the ecclesiastical oversight was put in the hands of the Bishop of Labuan and Sarawak. In 1881 on the retirement of Bishop Chambers of Sarawak—the Rev. G. F. Hose, first Archdeacon of Singapore, was consecrated Bishop of "Singapore, Labuan and Sarawak" and on his retirement in 1908 Charles James Ferguson-Davie from Lahore was made first Bishop of Singapore, retiring in turn in 1927 to South Africa where he is still working. He was followed by Bishop Basil Coleby Roberts, who retired at the end of 1940: so that the new occupant of the See will be actually the third Bishop of Singapore.

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The Eclipse of Europe's Universities

IT is not to be wondered at that in the upheavals of total war the settled life of universities is disturbed. In the present case, however, more is involved. The Nazis, who have given the universities a very poor deal even in their own country, are still more opposed to university life in the countries which they think themselves destined to dominate. Here their policy is two-fold: (1) to prevent students in the conquered countries from receiving university education, and thereby to deprive these lands of trained leadership; and (2) where universities are left open, to pour into them a stream of German influence, thus making them outposts of the Nazi pseudo-culture.

In Prague we see both processes at once. The famous and historical Czech University has been closed and a German paper reports that "the closed universities and technical colleges have been succeeded by Czech commercial schools, which are reshaping Czech students for practical work in trade and industry." At the same time, the German universities in the Czech cities are being given priority in the matter of obtaining students. "Even in war time," says the *Kölnischer Zeitung* (19.9.40), "the number of German students at these universities must not be allowed to decrease."

The crushing of Polish culture is now known throughout the world. One hundred and eighty professors and teachers of the University of Crakow, Poland's oldest university dating from the fourteenth century, were invited to a lecture on National Socialism. When they got there they were told: "You do not know what the basis of National Socialism is. You are not fit to be professors but only to go to a German prison camp to learn what National Socialism is like." All were arrested on the spot and sent off. Many of them were venerable professors of seventy and upwards and had made recognised contributions to science and the arts. Eighteen of them died in the Oranienburg Camp; fifty were transferred to Dachau to do heavy stone-breaking work; and eventually one hundred and three were released, to return as broken men to their own old city.

In Belgium, a German professor has been appointed as Commissioner with power over the Rector of Brussels University, and an extensive scheme of interchange of professors has been carried through with the obvious aim of Germanising Belgian culture.

The closing of Leyden University in Holland, one of the most famous of Europe's cultural centres, is of a piece with the rest of German policy.

✠

The Revolutionary Nature of Pacifism

By JOHN NEVIN SAYRE

REALISTIC pacifism is as revolutionary in its view of things as was Copernicus in his view that the earth goes round the sun. Such pacifism, also is revolutionary in method just as Pasteur was a revolutionist in the technique which he employed.

Obviously this pacifism's philosophy and programme cannot be combined with current programmes of national defense, economic measures "short of war" etc. The latter are part and parcel of an old order viewed by pacifists as antiquated, dangerously unsafe and liable to spread the very evils they would cure.

In rejecting the old views and methods, realistic pacifism appears to the majority of people to be negative. Actually while this rejection is immensely important, pacifism's positive experiments in non-violent solution of conflict are of greater significance for the future. Realistic pacifism must win its way like all new knowledge by experiment and demonstration. It does not expect to conquer violence by slogans, wishful thinking or religious generalities.

Gandhi of India is the greatest living experimenter with realistic pacifism. But all over the world pioneers of pacifism are going ahead in the faith that just as the application of the scientific method since Francis Bacon has resulted in an immense advance of man's control over physical forces, so the application of pacifist method in the field of human relations will, if it is tried, result in an even greater advance of welfare all along the line.

● *Our Bishop's wife sees Methodism advancing in Sumatra*

Annual Conference in Sumatra

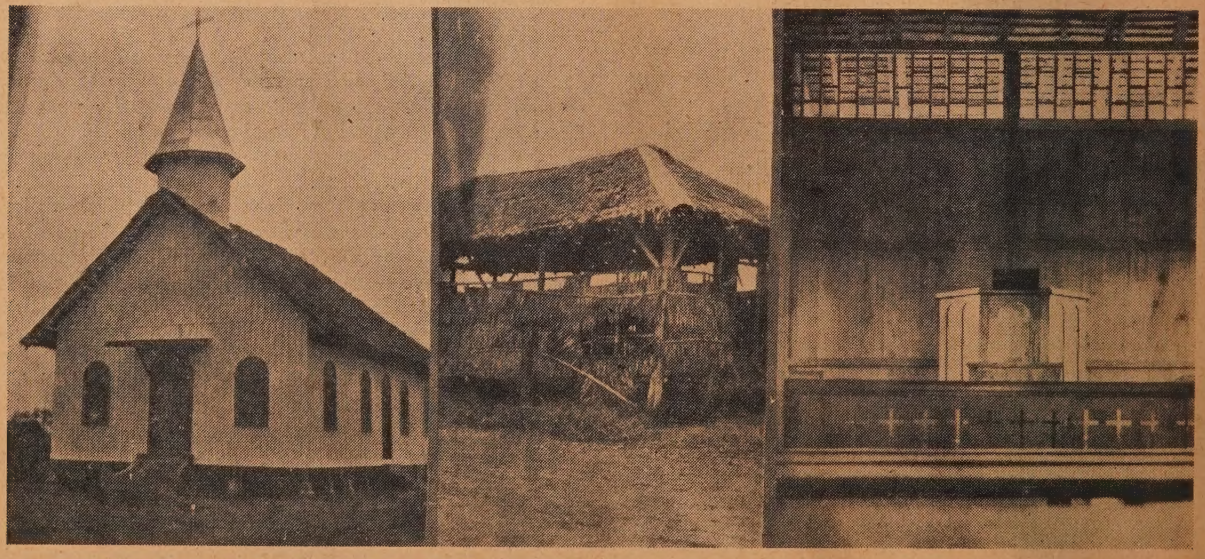
By Edna Dorman Lee

THE 1941 Sumatra Provisional Annual Conference was held in July in order to coincide with the Pastor-Teachers Institute in Kisaran, Asahan, which is on the East Coast. Kisaran is famous as the center of the Hollandsche-Amerikaansche Plantage Maatschappij, more conveniently called by its initials and pronounced "hoppum". The Resolutions which were read at the conclusion of the week's sessions contained an expression of gratitude for the hospitality and courtesies of the company, through its Manager, and the "HAPM" Club. Bishop and Mrs. Edwin F. Lee were guests in the Manager's private guest house, and together with the missionaries enjoyed the privilege of luncheons at the Club. Mr. and Mrs. R. Alm hold membership in this Club. It is to the "HAPM" also that the missionary property, a large compound, is indebted. This grant of land in the heart of the town was acquired when the Methodists began work in Asahan.

We cannot over-estimate the value of a development of tropical country such as we see here. The fine office and Club buildings, the homes of the many Europeans spread out over rare stretches of lawn are surrounded by great waringen trees of perfect symmetry, and majestic sennas with huge plume-like branches dipping to the ground. The wide driveways are made a cool retreat with far-spreading rain-trees whose trunks and branches are rich with green lichens and hanging air-plants. Beyond are the thousands and thousands of acres of rubber gardens lining the highways. The jungle with its terrors of wild beasts and fever swamps and stifling superstitions has been magically transformed, and men and women and little children have been brought out of the darkness into light. Streams of them on bicycles glide quietly to the days work—more often than not, handlebars or attached rear seat occupied by a second or third passenger—djongases, baboes, babies, school children, office boys, farmers weighed down with long grape-like clusters of rusty coconuts trailing the ground—a colourful pageant. *"Truly, the wilderness has been made to blossom as the rose and the waste places have been made glad."*

A New Church Dedicated

Simpong Dolok, fifteen miles away, is one of the most recent developments on the edge of the forest. The Methodists dedicated a church there on the morning of Conference Sunday. Just beyond the hewn-out jungle with its new growth of rice fields and fruit trees rises the simple wooden structure, its white cross symbolizing life abundant for the soul. The crude tumbledown bamboo shed near by has served its day. It was the sight of this place in 1936, then some distance off the highway, and its humble membership that impressed Professor Edwin Lewis of Drew, and brought forth the remark, "Well, THIS is what I call Mission work". If he had been there to witness the congregation now grown to "80" families, 400 persons, as they stood reverently waiting for the Bishop to turn the key in the lock and to lead them within, accompanied by the Controleur of the District and Missionary Alm, he would have exclaimed again, in the exhilarating experience of achievement, "Surely, it WAS the Lord's work".



The new Methodist Church of Simpang Dolok, Sumatra—showing the original attap building which served as a church until the present building was dedicated last July.

Guru Stuurman Hoetabarat, the pastor, lives up to his name which means "engineer", for he has guided his people well in this somewhat pretentious enterprise. Such a church building, about 7 by 14 meters in size, built entirely of wood, with attap roof, unceiled, and for the present unfurnished, cost f.1400. Of this amount these people paid, with genuine self-denial, a little less than half. The Mission must carry the remainder. It was evident that the Guru had prepared his large congregation with its many children to maintain fitting decorum during the service. The choir music under his direction was most effective. There was no choir loft and no organ. The large group of men and boys simply arose in the place where they sat together, and Stuurman stood close to them, facing them and the congregation. When he had once given the pitch and lined out the sentences those voices sang a sense of worship into the hearts of all who heard the Batak words for *"I will never leave Thee nor forsake Thee... Where could I find a Lord like Thee... No matter what happens to me I will hold fast."* The Woman's chorus, too, rose quietly from their seats and in response to the leader's direction poured forth angelic music. It was an unforgettable sight—that group of grandmothers, children, older girls and a dozen mothers with babies cradled in the selendangs knotted across their shoulders, other babies clinging to their skirts. What a wonderful feat to turn the congregation into the choir. The Gurus who were there from the Pastor's Institute also sang.

Interspersed between the musical numbers was the service of dedication, "to the training of children", "to the summoning of youth to a life of service", to "comfort to the discouraged, relief to the distressed".... In that setting it seemed remarkably impressive, and the response of the people came back from the Batak translation of the ritual, *"Glory to God in the highest and on earth, peace, goodwill toward men."* Bishop Lee preached the sermon after which the Controleur was given opportunity to speak. It was gratifying, especially to the missionaries, to hear this representative of Government say, in effect, that he was pleased to see that this place which had been but a bad malaria swamp, inhabited just a few years ago by inefficient, lazy people, had been transformed into a peaceful orderly community since the Christian Bataks had come to make it their home. He rejoiced in the gardens and fruit trees, and was glad to see that they had been able to build this fine church in which to worship God. The leading layman thanked the visitors, but to the Controleur he said, "We regret that we have no gift to express our gratitude for the honour you have done us in coming here today; we can only offer our prayers for you and for your family, near and far". This last was touching reference to the grief of separation which most Hollanders are suffering today. The concluding anthem sung by the men was a translation of an inspiring Hallelujah chorus, translated from the Swedish by Mrs. Alm for this occasion.

Miss Freda Chadwick who serves so effectively as District Missionary for Batak women's work was planning to hold an Institute for the women in this new church at the conclusion of Conference. She is looking toward reorganizing completely the entire School Programme in Rantau Prapat where she is Resident Missionary.

Worship under Difficulties

To one who requires gothic architecture and sepulchral silence as an aid to devotion, the Conference afternoon service of worship would have been a great disappointment. The place of meeting was a "Bioscope", and a great many non-Christians milled up and down the entrances in their noisy clogs, naturally curious to see this "free show" which, by courtesy of its management, was wedged in between the regular programmes. But the sight of that large crowd of Methodists, mostly Chinese and Batak, thronging into the only available building in Kisaran large enough to hold these representatives of our growing Church in Sumatra was truly uplifting. Here was visible assurance of progress and stability and true brotherhood. Music was furnished by two large choirs under the able direction of Pendita Luther Hoetabarat, and the Gurus who made an impressive appearance seated in a body on the platform. Mrs. Alm's solo with Mrs. McFerren at the organ was very pleasing. Pendita Cleophus Tobing who interpreted for Bishop Lee was at his best.

The Work in Bagan

Reports from the Chinese Churches indicated progress. Attractive new buildings are in prospect for Brastagi and Siantar. Those built last year at Bagan Si Api-Api have already proven the wisdom of Superintendent Ostrom in taking advantage of the opportunity in that place. Bagan Si Api-Api is a Hokkien Chinese community of 16,000 mostly engaged in a fishing industry now rated the *largest in the world*. Formerly only that of Bergen, Norway, stood ahead. There are elderly pioneers here, saints in our Church, who have been in Bagan for thirty years. Much credit is due to Dr. Leonard Oechsli for determining to shepherd this isolated flock of Christians, and to Dr. R. L. Archer who over a period of four years and at great physical inconvenience made frequent visits to them. It was Mr. Archer's great concern for the souls of these fishermen that led to the establishment of an anti-opium clinic which still functions. The brethren have not ceased to be grateful to Dr. Archer as a recent visit there proved. Figures reveal that the Government revenue from opium has diminished from f.1,500,00 annually in 1925 to f.500,000 in 1940. Although the economic situation has no doubt been partially responsible for this decrease, the sentiment created against its use deserves full credit. The town is greatly improved and our Methodist Compound is ideally situated. The pastor reported 178 pupils in our school with a growing Sunday School and Young Peoples work. The women are an enthusiastic group. "There is hope in the heart of the women of Bagan Si Api-Api" the pastor said. They see a fine school and church home for their children and they pray for a young and resourceful Church Worker or Bible woman to guide them.

Among other reports, those from the English Schools may be mentioned. Mr. L. B. Jenkins brought encouragement to the Conference in setting forth his plans for the Methodist Boys School, Medan. His special study in the field of education and his long experience in Malaya Schools make his contribution of inestimable value to the whole programme of English Schools in Sumatra. Mr. and Mrs. D. McFerren have continued to find the Palembang School a challenging work and to bring their consecrated intelligent devotion to it. Unfortunately Mr. McFerren

was compelled to undergo an appendectomy in Kisaran on Conference Sunday, but fortunately he was in the "HAPM" Hospital with its splendid equipment. Miss Carolyn Judd who has not yet experienced two years on the field has felt the heavy responsibility which comes with lack of personnel. She is required to carry two full-time appointments, one as Principal of the Methodist Girls School, Medan, the other as District Missionary Evangelist among the Chinese women. Naturally her report reflected the difficulties she encounters. The Girls School will claim the major part of her time as it has the past months.

Three important changes occured in the Appointments. Pendita David Hoetabarat was moved to Tebing Tinggi, Pendita Luther Hoetabarat succeeded him in Medan, and Pendita Augustin Sinaga was transferred to Tandjong Balei. A forward step was taken when Pendita Cleophas Tobing of Palembang, and Pendita David Hoetabarat of Tebing Tinggi, were made District Penditas in their respective districts.

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● *The Seed sown long ago is bearing fruit*

How Our Dyak Work Began

By MARY Y. HOOVER

THE opening of the Dyak school at Kapit this year, recalls the fact that nearly thirty years ago, Rev. Chas. E. Davis had the first Methodist school for Dyak and Milano boys, at Bukit Lan.

Not very far from Bukit Lan was a Dyak long house, whose chief, Hujan, became quite friendly. The time came when Hujan decided he ought to build a new house. He asked Mr. Davis to choose a site and be present when the building was begun.

Not only was Mr. Davis present, but he dug the post-holes! All this witout any pagan rites and no resulting catastrophe! There must be *something* which makes this white man so fearless, so clever, and so kind!

Unfortunately, Mr. Davis was later stricken with a serious illness and rushed off to America. The Dyak boys returned to their village, but the Milano boys, whose home was quite near Sibu, attended the Foochow boys' school in that town, where Mr. Hoover taught English for a certain period each day.

One of these boys was later baptized, and stayed by us all through the years. His own name was Sigo, but at baptism he took the name of Solomon.

I was sorry to read in recent issue of the Sarawak Gazette, that he has died. After I came to Singapore I continued to keep in touch with him.

The other Milano boys left when it was suggested that they should pay a little more for their board.

Hujan long looked for another white man to come in place of Mr. Davis, to teach the children of his village, but he looked in vain. Finally, he employed a fellow Dyak who had been to school in another district. One day, visitors to the school found written on the blackboard, for a memory gem, two verses of "Oh my darling Clementine!'

As the years went on, we began to feel that something must be done for the Dyaks. The Chinese Christians also felt that they had a responsibility in the matter. Kapit, 90 miles above Sibu, seemed to be the place from which it would be easiest to enter Dyak country, so it was decided to start work at that point.

In a recent letter from Mr. Davis, written in reminiscent mood, he tells of the time he and my husband went to Baram (in the north of Sarawak) at the request of the late Rajah, to find a suitable place to establish another Foochow colony like the one in Sibu. Mr. Davis says, "At Baram we were royally entertained by the Government officers who hadn't seen a soul from the outside world for months. They furnished a Dayak guide and some Malay rowers for our trips. The first day, we found beautiful but flat country. The second day, we got lost in the jungle. Jim said to our guide 'Hey, you, Iban, tau mana pergi?' To which he replied 'Endah-tau Tuan' (Here you Dayak, do you know where you are going?' 'I do not, tuan'.) Then our job was to get out. The jungle got so dense that we had to cut holes to crawl through, and the water was about two feet deep. We sent the guide up a tall tree to see if he could locate the river. He could but we couldn't get him to go that way. Well, after much difficulty we finally came out in calling distance of our boat."

That was in 1913, and we had been seven years on the field since out last furlough. After that jungle trip, my husband had to get away, and we left for America two weeks after the return from Baram.

—From an old photograph

Mr. and Mrs. Charles Davis.

High Lights in Malayan Methodism

Singapore District Institute

By Victor Joseph

OUR Methodist Youth in Singapore most certainly experienced an extremely busy period during the August Bank Holidays at Fairfield Girls School, Neil Road. Two hundred delegates from the various chapters in Singapore together with four delegates from outstations: namely, Kuantan, Seremban and Christmas Island, had a profitable time.

The theme for the Institute was "*A faith for our Times*" and this was well worked out by our Dean, Mr. Theodore R. Doraisamy. The assembly hall itself was impressive when one entered and saw in big bold letters "A faith for our Times". The Institute was declared open by the Rev. Chew Hock Hin after a stirring talk to the young people followed by a short get-together social, where delegates participated in outdoor games. We had a lecture that night from Mrs. Edwin F. Lee after the Dean had introduced the faculty.

The faculty was well chosen and the delegates were kept in suspense till the day of Institute as to who the teachers for their classes were. The daily programme was thus—a morning watch at 7.15 a.m. followed by breakfast after which we had two sessions of classes—"The Resources of the Disciple" and "The Christian Message and Programme." We had an interval of 30 minutes during which the fellowship committee arranged items to keep the Instituters occupied. This was followed by community singing, then a Lecture and the last class on Quests.

The afternoons of the first two days from 2 to 3.30 p.m. were spent seeing the exhibition of Hobbies, Talents, Interests and League historical pieces. From 4 to 5.30 p.m. we had swimming, and outdoor games and on Sunday the fellowship hour. During the evenings on Saturday and Sunday we had a Testimony meeting and a Campfire and closing service. On Sunday Evening we had the Holy Communion Service led by the Rev. E. S. Lau at which many of the Instituters took part.

The final day, Monday 4th August, was a busy one for all. Apart from the usual classes, Lecture, singing and Quests we had a fine Novelty afternoon at which the various leagues contributed items. Special mention must be given to the Wesley League for their sketch adapted from a play entitled "Dreams have Cures." This was followed by the distribution by Mrs. T. R. Doraisamy of Institute Certificates and Cups won at the District Institute Tournaments. The Straits Chinese League came out victorious beating the Tamil League by three points and won the District Shield from the latter who held it. In number, in spirit, in accomplishment, the Singapore District Institute reached new levels. Enthusiasm, intelligence and wholesomeness of spirit were apparent characteristics of the Instituters.

The Institute was brought to a fitting climax with a closing programme when the Life Service Secretary gave a summary of statements of the Quest Group followed by the Dean's summing up. After this the Bishop, Edwin F. Lee, installed the District Cabinet officers and gave the charge to the Young People.

Chief credit for planning and running the Institute goes to Mr. Tann Hock Seng, the Business Manager and to our Dean who spared no pains to see that our young people got what was needed. The detailed work, which is inevitably voluminous in connection with such a gathering, was well handled by members of the Institute Committee and their helpers.

In summing up, I would say that the Singapore District Institute was a great success. Rich experiences were gained which inspired Instituters with a new determination to utilise the talents and resources in their chapters to the fullest extent for the purpose of extending His Kingdom.

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Leonard—McGraw Wedding

By E. D.

A quiet and impressive wedding was solemnised in the presence of many friends on August 11th at the Taiping Wesley Church when Miss Louise Leonard of the Lady Treacher Girls' School, Taiping, was married to the Rev. Eugene McGraw, principal of the Anglo-Chinese School, Sitiawan.

After a short prelude, Miss Lila Corbett played Wagner's "Wedding March" as the bridal party approached

the altar. The bride was attired in a white satin gown with a finger-tip veil and she carried a bouquet of white lilies. She was attended by Miss Edna Dahlin of Ipoh, who was dressed in powder-blue chiffon and carried a bouquet of orchids. The groom and his best man, Mr. John Taylor of Ipoh, wore dark blue suits.

The Rev. P. L. Peach of Kuala Lumpur performed the ceremony and the bride was given away by the Rev. C. D. Patterson of Penang. The congregation sang "Oh, Lord Divine and Golden" before the vows were taken. While the bride and groom knelt in prayer the Rev. Carleton Foss of Ipoh, sang "Oh Perfect Love."

After the ceremony a reception was held in the hall of the Lady Treacher Girls' School. The Rev. and Mrs. McGraw left for Cameron Highands for their honeymoon.

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World Wide Communion

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

OCTOBER Fifth, 1941, will be a significant day in all congregations around the world. On that day humble hearts of many races and in all lands, will gather in penitence and faith about the Table of our Lord Jesus Christ. This they will do in remembrance of Him.

It is most appropriate when hate is on the march and war is rampant in our world, that Christians everywhere should maintain an unbroken fellowship. This unbroken fellowship in Christ will stand out in contrast to our broken and disorganized world. It will bear witness to a fellowship which can cross frontiers of race, break through barriers of human prejudice and rise above the clash and conflict of warring nations.

This observance does not contemplate union Communion Services, but rather that each local congregation shall seek to have all of its members present at its own Communion Service. It is expected that every Christian will take his place in his own church on World Communion Sunday, committing himself anew to the world task and its one Master in the neediest time of any generation.

Let no one fail to share in the World Wide Communion Fellowship on the first Sunday in October. All who gather about our Lord's Table will do so in remembrance of Him. All are to be guests of our one Lord, Head over all things to His Church.

AFFIRMATION OF UNITY

Extracts taken from the Affirmation of Unity adopted by the Second World Conference on Faith and Order held in Edinburgh in August 1937. It is suggested that this Affirmation be used in on Services of Holy Communion on October 5th.

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence over any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we under-

Opening of the new School Building at Sepang, Selangor. Sepang lies off the main roads and is an isolated Foochow community. We have both a church and school in this community.

Malaya Methodist Statistics 1924 and 1940

(a) Our church membership in 1924 was 7,078. In 1940 our membership was 18,609 or a gain in sixteen years of almost three times the membership of 1924.

In 1940 our members contributed a total of S.S.$156,792 for local church purposes. This represents S.S.$8.42 or approximately U.S.$4.50 per member.

(b) The number of church buildings at that time was 59 with a total valuation of $382,750. We now have 116 church buildings. These with parsonages represent a valuation of S.S.$971,414.

(c) The number of pupils in our Mission schools, which carry through high school or Senior Cambridge, in 1924 was 11,535. We now have 128 schools with a staff of 894 teachers, 10% of whom are missionaries and British teachers. The enrolment in 1940 was 21,502.

(d) The valuation of our school buildings in 1924 was $831,780. The valuation in 1940 of our school buildings was $2,003,113. The valuation of the school land was $842,859 or a total of S.S.$2,845,972.

We are giving these figures to show that our Mission programme is carrying on the development of a Church that appears to have a good foundation on which a substantial superstructure is being erected.

stand differently His will for His Church. We believe however that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in the face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many world claims are set at variance; and that the world may at last find peace and unity in Him; to whom be glory for ever."

THIS World Wide Communion is being sponsored by the Federal Council of the Churches of Christ in America and has the urgent endorsement of our Bishop. He suggests that the ministers of our local congregations send out letters to all their members explaining the purpose and meaning of World Communion Sunday and urgently requesting each one to be present. This can also be done by means of church magazines this month. We hope to have unanimous co-operation of all our Methodist Churches in this World Wide Communion Observance.

Sports Day at Mentakab, Pahang. Mr. C. M. Chacko is the headmaster. Mentakab is one of our outposts in the vast State of Pahang.

A Great Uni

GIVEN the opportunity, after a break of two years, ninety-five Methodist Ministers, Bible Women or District Workers, Missionaries and Laymen met together for a week of serious study, of meditation, of inspiration, and of genuine interracial fellowship. This 1941 Malaya School for Ministerial Training will go down in Methodist annals as the fore-runner of what must in the future be an ever more worthwhile annual gathering. Ever since the days of John Wesley Methodism has emphasized the need of education and adequate training for all of its workers. We made our first start in this direction in 1925 when the Rev. R. Dean Swift, then the Principal of the Jean Hamilton Theological School, organized the first Pastors' School which was held at Changi, Singapore, with about thirty men attending. The first time both men and women attended such a School was at Port Dickson in 1931 and in Borneo in 1930—when our Bible Women joined the ministers in most of their classes.

Past History of these Schools

Since 1925, under the leadership of Dr. H. B. Amstutz, as Dean, we have held these Pastors' Schools annually excepting 1926 and 1940. At first they were supported entirely out of the resources of the J.H.T.S. and the W.F.M.S. Beginning with 1929 we have been accepted by the General Conference Commission on Ministrial Training as a part of its programme for the training of ministers and have received annual grants from that Commission. Until his last year, Dr. Allan MacRossie, the first secretary of this Commission and really the founder of this movement in the church, was intensely interested in our work. The new secretary, the Rev. William K. Anderson, D.D., has already shown his interest by sending us not only the usual grant but an extra donation as well.

Beginning about 1933 the churches in Malaya have been underwriting these Schools and have been given Annual Conference Benevolence credit for the monies paid in to the Schools. This year a high point was reached in the attempt to secure an average of $15 per church towards its minister's expenses; many Chinese churches also paid the expenses of their Bible women who attended. This is as it should be and must be for the resources of the J.H.T.S., together with those of the Eveland Seminary, now must go mostly into the Malaya Methodist Theological College. This year the School in Borneo and this recent School have had to be entirely dependent upon the grants from America and the help from the churches. It is obvious, from the support that has been increasingly forthcoming, that these Schools are now an established part of our Methodist programme in Malaysia. The recent School for Gurus in Sumatra, described on page 8 of this issue, brings all of our work in Malaysia under this training programme.

Attendance Statistics

Everyone present was surprised when, at the opening service of this School, held in the Wesley Church, Kuala Lumpur, we found the church almost filled. A survey of the group made a few days later at the time of the Bishop's visit and of the photograph revealed the following statistics: 35 Chinese ministers (one of them a woman); 28 Tamil Indian ministers; 1 Batak Minister 23 Chinese Bible Women and District Workers; 3 Chinese laymen who paid their own expenses: 4 missionaries and 1 bishop!

The men were accomodated in the old section of the Methodist Boys' School where every effort had been made to make their stay as comfortable as possible. Indian and Chinese delegates roomed together and there was a true

The United Pastors' School and Distric

'astors' School

spirit of fellowship shown, especially as one visited in these rooms during an evening after a busy and long day was over. The ladies were housed in the Methodist Girls' School about a mile distant and transported back and forth by the school bus—some always walked and often arrived for Morning Watch half an hour before the men were in evidence!

New Class Schedules this Year

The classes were held in three of the largest classrooms of the new section of the M.B.S. and in the chapel hall. An innovation for this year was the division of the entire group into three classes for the first three class periods: all who understood and spoke English fluently were asked to join one class; those who knew only Tamil formed the second class; and those who knew only Chinese the third. Three members of the faculty, the Dean and the Revds. S. M. Thevathasan and H. F. Kuehn taught all three classes, alternating from one to the other and naturally having to use interpreters in the classes whose languages were not their own. For the fourth period in the morning the School was divided into racial groups, the Tamil section being taught by the Rev. J. W. A. Kadirgamar and the Chinese Section by the Revds. T. Huang, K. T. Chen, C. E. Fang, and H. K. Hong.

Every day began with the Morning Watch devotions which in the case of the Chinese delegates were led by six ministers while the Tamil group had the Rev. S. S. Pakinathan for three mornings and the Rev. C. Gnanamani of the Church of England (Malacca) for three mornings. On Sunday Morning Bishop Edwin F. Lee and the Dean, assisted by our hosts, conducted the service of Holy Communion.

Meal times were wonderful opportunities for fellowship. The M.B.S. is fortunate in having excellent dining-room accommodations in the basement where we found ample room for all 95 present. Our hosts, the Revds. C. E. Fang and S. S. Pakinathan were greatly praised for the way in which they took care of us all. They were loyally assisted by a group of laymen who gave themselves unstintingly and sacrificially throughout the week's school to attend to our inner needs. While the Indians kept to their curries and the Chinese to their national dishes the Missionary group wandered from group to group enjoying the hospitality of both.

Evening and Sunday Programmes

Every evening had a service planned either for the combined group such as the opening meeting, the public meeting addressed by our Bishop and the cine pictures of our work among the Sakais and Dyaks presented by our Dean, or group meetings in the Wesley Church for the Chinese and in the Tamil Church for the Indian ministers. Speakers for these evening meetings were drawn from the ministers attending and from the faculty.

erence at Kuala Lumpur, August 1941

Sunday was a full day for all. Every Methodist service in Kuala Lumpur was attended as well as services of worship in outlying towns such as Seremban and Klang, in particular. The Official Boards of the K.L. Churches gave a Reception to the School on one evening at which various people spoke and were replied to by Bishop Lee and the Dean.

The writer has attended almost all of the Schools held thus and he feels that this year the courses of study which were offered were more profound and demanded more of an intellectual grasp and understanding than those of any previous School. The faculty did their best to present the subjects which had been assigned to them in such a way that all could understand, at least in part. The problems of evil, of salvation, of man's nature, and the develop-

(*Concluded on p. 21*)

Methodism in Malaya

After a Growth of 55 Years

1940

Church membership	18,609
Enrolment in Sunday Schools	12,351
Enrolment in Epworth Leagues	3,625
Enrolment in Day Schools	21,502
Value of School buildings	$2,003,113
Government Grant	$757,083

Legend: † - *Churches;* o - *Schools*

Prepared by Theodore Runyan

● *Methodism trains its Workers for Sumatra's jungles*

Acts of Asahan Apostles

By Edna Dorman Lee

NOW when the day came for the Annual Conference of the Gurus of the Methodist Church in Sumatra, which was July the seventh, they were all there in one place, and the place was Kisaran, the beautiful. Now the names of these were Reuben and Benjamin, and Joseph and David; and Simeon, and Nimrod and Ephraim—and though their names were as the names of the Elders of Israel their zeal was that of the Apostles. And others among them were Philemon, and Cleophas and Stephanus, full of faith and power, and there were forty more, a few of whom were women. These all were Bataks. But there were also a few Chinese pastors and women of fervour among them. And also devout men from far away Sweden and others from the United States of America long resident in Asia, among whom also were counted women. And they all spoke in tongues and were amazed that each could understand the other and get so much out of the conglomeration.

And the place was the home of Lydia. Now this Lydia was not a *"seller of purple"* but gave herself freely to every good work whether it was to provide comfort for the Gurus in the Boarding School building, or for the missionary guests in her house, or to give Ah Hoon the Bible woman daily courage and advice how best she might care for the Chinese visitors. And it was this Lydia who transformed the Day School Building into worshipful Chapel rooms for both Batak and Chinese, and who had her hand in everything. And as concerning her husband, Superintendent Alm, it must be said that the Pastor-Teachers School depended upon his wisdom and ability, his physical endurance and his spiritual grace for its success. For not only was there a School, but the Annual Conference met ahead of its accustomed date in Kisaran, and it was so in order that Gurus have an opportunity to behold and learn about their Church. And there must needs be many preparations and translations of ritual. And it was because of this that the Holy Communion was deeply impressive, for every man had in his hand a copy of the service. And in all this Lydia was his helpmeet.

Now at eventide when all had fully assembled and the Bishop had come from Singapore and also Dr. Archer, beloved of Sumatrans for his many good deeds and famous for Islamic knowledge, the garden was gay with lanterns and tables for it was a reception. And the multitude appeared in fresh neat costumes tho' they had all lately arrived in the heat on buses, or on trains, on bicycles or on foot from a radius of fifty to one hundred and fifty kilometers. And the full moon shone radiant through the coconut palms. It was a night to fill the soul with a holy desire to praise God. And as they sat at tables these were no longer strangers but brethren.

Beautiful Singing is Part of the Programme

And they sang with one accord, and one voice as only Bataks can. And it was Pendita David's strong voice that lined out the verses. But it was the beautiful contralto voice of Pendita Luther's daughter who stirred us as she sang in the English language; for she is a teacher in our English School in Kisaran. A flickering oil lamp but dimly lighted the paper upon which she had transcribed the notes. Unaccompanied she began faintly the sweet melody of "Whispering Hope" which gradually reached such richness and depth as to remind one of Gluck and Homer whose phonographic records still carries its inspiration to these far places.

There were speeches of welcome in all tongues so that none would be left out. Beginning with the smallest children they spoke in Dutch, and Malay, and in Batak and Chinese, and in English. And the latter tongue was the most used for the chief item was an Address on the Church by Bishop Lee and this was what they had all come to hear. And as he stood, there were two who stood near to interpret—men from Sweden whose tongue from their youth was Swedish. And everyone

Mr. and Mrs. Tio Liot Soe of Bagan Si-Api-Api, Sumatra. Their youngest son, wife and child in the rear. These good people, with one other family, kept the Faith alive in their hearts and homes in the little seacoast town of Sumatra for twelve years until the Methodist arrived in 1923. Today their hearts glow with joy in possession of their new church which the Methodist Mission has helped them to build.

was astounded that they could listen to the English and so readily rattle off the interpretation. First Superintendent Alm spoke the Batak, then Superintendent Ostrom, the Chinese. But it was required of Mr. Ostrom that he shout quickly in Chinese at the conclusion of the Batak forasmuch as the Bishop was inclined to shout first again in English; but on the whole the Chinese tongue won, for it is at its best when shouted. Before the evening was spent they all ate and were filled, and they prayed and sang.

Early each morning there was a Chapel service, and the Chinese assembled in the room at the far end, and the Bataks at the other end. But they all sang so lustily that their tongues came together over the partitions yet they were not annoyed; for they sang the Lord's songs. Now the women had brought their finest weaving, cloths of cotton or of gold, rich in colour and design, with which they prepared a beautiful altar against the white-washed boards. And they set a tall slender wooden cross above it and on top was laid some Chinese linen. Two low candlesticks with white candles and a vase with a graceful spray of Honolulu creeper and an easter lily or two were set there fresh each day. The brethren too had laboured to bring forth a dignified high altar and altogether the effect created was to inspire worship.

The Teachers led the Devotions

And it was the Gurus themselves who delivered the morning mediations. If you would know what sort of message these men had upon their hearts read Corinthians II, chapter 6, which was the Scripture Wismar read. Now the words he spoke came from his heart and all the congregation was moved. Afterwards the brethren said, "This one is worthy to be sent to the Training School for Pastors". And in the end he was one of those chosen and Stuurman Hoetabarat was the other. So for two years these will be released from their present duties for the coveted privilege of studying at Sipaholen. The scripture which the Rev. Tan Peng Koen chose was II Timothy 2, verses 2 and 3. It was a message for workers in a field where "*hardness*" of a "*good soldier*" is essential.

It came to pass each day that the gurus were called upon to set forth their "reports". And I heard them through the voice of the interpreter and was deeply moved. Now as each began his report he named his station and counted out the numbers on this wise, "Nagaradja—70 families, 45 in school, 19 persons baptised". But sometimes a Guru would spread his energy and talents over three stations with as many as 50 families in one place, and 27 in another, and almost as many in another, with children to teach and young folks to shepherd. Now this Israelitish method of numbering by "families" troubled me and I spoke to the interpreter. And he said, "You must multiply by 5 to number the persons". And I could see that this would take care of the older half of the family. And I felt relieved now and again to hear a Guru count his people as individuals. And as I listened I heard every other Guru report a demand for more schools until it seemed to me that the call of the wild today is "Schools, Schools, Schools" which means teachers and more teachers.

The Jungle comes Alive

I would not have you ignorant about these brethren. For the most part they bore the marks of the jungle, and their faces were hardened but when they spoke they were filled with the spirit as of men who had conquered ignorance and superstition and even the beasts. Now and then a whole village had become Christian, twice good sized churches were reported to have been built, and more in prospect. But always there were the hindrances. There were "wars" and the people would not come out because of fear, or the "Islams were moving in", or heathen practices would slip into the Christian group because of sickness, or because of the curse which left them childless. One brother reported that not five percent of his people were free from malaria, and some spoke of the curse of gambling and many were troubled by the laxness with which their people treated the Christian marriage laws. And one from the deeper jungle declared he knew it to be wrong for a Christian to have fear but always when he walked at night to the place where he served a community, he was in dread fear of the tigers. And one described vividly how the tiger had come to his very window and there he awoke to see its paws on the window ledge; how the beast had eaten his pig and was at last stalked and killed only four meters from his house. And those who heard seemed to me to groan in audible sympathy and understanding.

A Woman serves Unselfishly

And there was a young woman lately come among them, the matron in the Boarding School at Rantau Prapat. When she was prevailed upon to speak, at first she appeared to be ill at ease as a modest woman might in the presence of almost fifty Gurus. But as she told her story power seemed to come over her spirit and her face shone until it was radiant. For she had done a great work. Not alone in caring for her twenty-two school children but in carrying the women's meetings into the jungle. At times she even walked all night and trembled at the tiger tracks, yet she "feared not for herself but for her message," for she was carrying physical life to the dying people—medicine for their sickness, and for their souls she bore the Water of Life. And she taught them to sing the Lord's songs and to sew and even to make lace.

But time fails me to tell of the others save only of Simon who stood at the front and faced the company while Superintendent Alm solemnly gave him his first appointment as a Guru. Now to tell the story of Simon is to tell the long story of the redemption of the Batak people of Sumatra; for he was the first of his village, when a school boy, to become a Christian. Now his father was a "medicine man" and by that you may know of the courage of young Simon. For what "medicine man" could endure having the Light shine upon the deceit and trickery by which he held the whole village in thrall? But Simon set his face steadfastly toward that Light, and in time Simon's father left all the wealth of his heathen practice behind him, and followed Simon with his whole family. And many others came also. Then he went to the Methodist School in Kisaran where he finished his course in the Dutch language at the head of his class and now is deemed worthy, himself, to go to the village and teach others.

And thus the School came to an end and the Annual Conference began. As I watched the Gurus turn their faces again toward the dark places in Batakland I saw that they went gladly and without fear for they bore in their hearts the Light that lighteth the world.

● *A talk given by a member of the Wesley Church, Penang, Woman's Society*

Christian Life in the Home

By "A Mother"

ONCE there was a certain pastor who said, "The spiritual foundation of the Church is the Christian homes, which make up the Church. If the Christian homes are worldly and unspiritual, the Church will likewise be weak spiritually. On the other hand if the Christian homes are spiritually healthy the Church cannot help being spiritual and progressive."

Now if we consider the truth of this statement and the importance the state of the Christian homes is to the life of the Church, we ought to seek the best methods that will promote the religious and spiritual growth of every Christian home. One of the best ways is the practice of Family Worship—by putting God first in our home-life. How beautiful and glorious it would be and what a better world it would be if every Christian home would make it a point to begin the day with God at Family Worship. O, what sweet peace and harmony can be felt by those who gather themselves together for praising God, the reading of His Word and the offering of personal prayers! And yet how few pay special attention to their spiritual welfare! If only they would give their time and thought to God first it would bring an abiding and all-satisfying joy to their souls and would help them to live a victorious life! Let us remember that we must help our little ones to take an interest in Family Worship.

The father or mother should take the leading part in the worship and it would be most effective to begin by telling a beautiful Bible story in simple language for the young children to understand. The prayer should not be too long as it would tire the little ones, and each child's name should be mentioned so that each one would realise that he or she has not been forgotten before God. Again we should impress upon our children the importance of saying Grace at meal-times and at night to remember to teach them to pray and thank the Lord for having kept them safe throughout the day and to ask Him to keep them during the hours of sleep. Such prayers would lead the young spirit to turn in faith to God and life would be full of spiritual meaning and beauty.

Should we not endeavour to seek the best methods of helping our children to live holy lives and to do the most towards leading their souls to Christ when they are still young? We all know that the unconscious absorption of religious impressions are forever fixed in the minds of the little ones, and can have a life-long influence on them, and we must remember to make God real to them by systematic religious training. It is of the utmost importance that his religious awakening be interwoven with the child's mental development and form a part of every day's experiences in the home. For instance the child imitates prayer as he sees his mother or father or older brother or sister pray. He learns to sing sacred songs as his ear catches the sweet tuneful melodies. And again religious pictures with their stories illustrated, such as "Christ blessing little children," "The Good Shepherd," "The Childhood of Christ," "Samuel at Prayer," will interest, teach, and create lasting moral and religious impressions. The beauty and the simplicity of Christ's example and His teachings will help the child to have the right conception of Christ's surpassing goodness, His unselfish courage, and His loving service. In time these may bring him to a life of holy consecration to God.

There is a saying, "God could not be everywhere so He made mothers." A loving mother is really God's tenderest image in the home. What a power a mother has in the lives of her children! Her very presence means comfort, joy, help and love. The child's first teacher is his mother. From her lips he receives his earliest and most sacred lessons of God and life and duty. Again the child takes his mother for a ministering angel in time of pain and sorrow. So we can see for ourselves that we are the immediate influence upon our children in the home. Their success or their failure in future life depends so much upon their childhood training. *Proverbs* 22: 6 says, *"Train up a child in the way he should go and when he is old he will not depart from it."* And again, *"A child left to himself bringeth shame to his mother." Proverbs* 29. 15.

Now we should bear in mind that our Christian duty is to live the best we know how, day by day. We all know that the salvation of our little ones depends on our witnessing to them. If we expect our children to start aright in life our standards and ideals must be high. Our personality must be capable of radiating love and happiness in the home and we must live the ideal Christian life by following the example of our Lord Jesus Christ.

Our responsibility is so great that we ought to pray that we might receive wisdom and strength from God for the training and upbringing of our little ones. Pray the Lord to enter into our inner beings so that He will be seen in our speech, our actions, and our conduct in every-day life. We must lead them to that fullness of life and strength of character that is expected of every Christian.

Let our home be a home where God is honoured and feared and where His service is regarded as a privilege.

If we have lived up to such Christian ideals we can be sure we have not failed in our religious duty in the home.

PRAYER

"Teach us, our Heavenly Father, never to neglect our duties to our loved ones. Make our lives the channels through which Thy Spirit may come to them. Help the father to be all that a father should be towards his child. Help the mother to have the grace, serenity, tact and devotion that will make the atmosphere of the home wholesome and helpful. Help the children to be obedient, respectful and reverent. Help the whole family to begin, continue and end this day as seemeth good to Thee, our gracious Father. May Christ ever be the unseen guest. In Christ's name, Amen."

Valuable advice which is much needed these days

On Spending Money

IN the modern world, money is used as a medium of exchange. It is merely a convenient means of exchanging articles of value.

Articles have value in proportion to the wants of men. An article which no one wants has no value, whereas an article which everyone wants has great value. Articles that have value (i.e., articles which people want) may be divided into two main classes: (1) necessities, such as food, clothing, etc.; and (2) luxuries, such as delicacies and various comforts which people want but do not actually need. Luxuries may be divided again into (a) things that are not harmful to the individual or society, like ornaments, expensive clothing, etc.; and (b) things that are harmful, like alcohol, tobacco, opium, etc. It is this latter class of which we must now think with reference to spending money.

Let us remember at the start three things about articles of this class:

1. People want them—they have value
2. They are not needed for the individual or society—they are luxuries
3. They are harmful to all who use them

Now let us examine carefully each of these statements.

These pages are presented by the Malaya Annual Conference Committee on Public Morals.

Why Do People Want Harmful Luxuries?

Perhaps it is because of a pleasant taste or a pleasant effect upon the body. Tobacco, for instance, is said to have a soothing effect upon tired nerves. Alcohol is said to have a pleasant taste, to make one fluent in conversation, to remove cares and worries, to make one feel happy. Opium and similar drugs are said to deaden pain and unpleasant feeling and to produce beautiful dreams in the sleep which follows their use. Are these good reasons for wanting them and for spending money for them?

Can People Live without Them?

There are certain necessities of life, such as air, water and food. But alcohol can never be classed with these. Someone, however, may say, "Alcohol serves for water and for food." But does it? Alcohol has water, certainly; but alcohol is a poison, and so poisons the water which contains it. Therefore, at best it is only poisoned water and cannot be considered even a substitute for water.

"But alcohol is certainly a food because it is made from food, like potatoes, grains, etc." Again, true; and were it not for the fact that alcohol is a poison, there would be food values in the beverages made from such foods. But alcohol destroys those food values and renders the beverage valueless as food, because it contains the poison alcohol. Therefore alcohol can in no way be classed as a food, or a necessity. There is nothing about alcohol that makes it necessary for the body. As a beverage it is a useless luxury.

What of tobacco, opium and other drugs? Are they necessities of life? Certainly not tobacco! Some people think that it rests tired nerves, but the ingredients which seem to produce this effect are harmful not only to the nerves, but also to the heart and brain, as we shall see. Opium has a use in medicine which renders it of some vaule; but its use should be restricted to medicine, and it can in no way be regarded as an ordinary necessity. These and other drugs are at best luxuries.

What Harm Is in These Luxuries?

Let us contine to think of the three luxuries which we have been considering. Tobacco has a poison called nicotine which deadens the nerves. This seems to rest the user, but actually the nerves are only numbed. This has a bad effect upon the heart, causing it to beat faster than it should because the controlling nerves are deadened. There is also an undue contraction of the arteries, due again to the numbing of the controlling nerves. Eyes and throat, too, are injured by the irritation caused by smoke.

The harm of alcohol is much more widespread than that of tobacco. No part of the body escapes its destructive power. Its effects on the heart and brain are, perhaps, best known; but nerves, blood vessels, membranes, lungs and, in fact, the whole body suffer from the effects of alcohol.

Opium affects chiefly the digestive organs and prevents proper nutrition. It is also believed to be directly connected with tuberculosis. Like alcohol and tobacco it has a deadening effect upon the nerves.

How then Shall We Spend Our Money?

First of all, the necessities of life must be provided for ourselves and those dependent upon us. Then such luxuries as will not harm us may be secured as we have money to purchase them. But what of harmful luxuries? There is but one answer: we cannot justifiably spend our money for those things which injure health and form habits difficult to break.

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Gambling is the greatest enemy of property, but recognition of the rights of property seems to-day to be at the very foundation of all political liberty. *"Thou shalt not steal"* is still based upon authority just as it always was. Gambling attacks the most precious interest of every landowner in the land.

—*The Voice*

● *Being a story on Courtesy*

Our Boys and Girls

Phocas, the Gardener

By Lilian E. Cox

From—*Junior Tales*

THIS is the story of the gardener whose picture is in a church. "A gardener's picture in church?" you say, in surprise. If we were in Venice I could show it to you this very afternoon. We should go in at the great doorway of the cathedral of St. Mark. Then you would draw your breath with a great "Oh!" of amazement and admiration; for almost the whole of the inside of the church—arches, walls, even the dome itself—is covered with pictures. As we go closer you will find that they are all made of many thousands of tiny coloured pieces of stone, marvellously fitted together. These stone pictures are called mosaic. We have not far to go before we come to the mosaic for which we are searching. Look, here it is: a picture of an old man with a spade in his hand, standing in a garden, radiant flowers about his feet. Can you read the letters under the picture, for they spell the old man's name? PHOCAS: yes, Phocas is the gardener whose picture is in a church. And this is his story.

Once upon a time (and this is a true story) Phocas lived near the shores of the Black Sea. He had hewn down great trees and sawn planks and built himself a small house. He had cut reeds and thatched its roof. He had made for it a wooden table, and strong, plain stools for seats; he had brought in armfuls of dry straw for a bed. On a shelf he kept jugs for milk, and a crock for bread, and some cheese and butter, and honey from his own bees. A great earthen jar held cool water; Phocas filled it afresh every morning from his well.

When the little house was set in order, Phocas would stand and look round with satisfaction. "Anyone could be happy in such a house," he would say, and he would look into the jug to be sure there was plenty of milk for any thirsty wayfarer who might chance that way. The jug was always kept full, and there was always bread in the crock.

BUT if Phocas liked his house, he loved his garden. When he first came, it had been a bare, rough field. He had ploughed and dug it, rooted up thorn bushes and gathered stones, harrowed it, hoed it and raked it. He had planted a hedge round it, to protect it from cold winds. At one end he had made an orchard, where apples hung rosy in autumn. One sheltered part had been terraced for grape-vines; how richly purple their clusters hung each summer! He had carried in manure and made a hot-bed where melons grew, golden and round and as big as your head. A wide plot was neat with rows of vegetables, cabbages and carrots, radishes and lettuce. Nearest the house were the flower beds, with lilies and roses, tulips and forget-me-nots.

The gate into the garden was never locked or bolted. It had a latch that was very easy to lift, fixed so low that the smallest children could reach it. Click! went the latch a score of times a day; wherever he was, in his house or garden, Phocas would hear it, lift his head, and smile a welcome.

Click! "Phocas! Phocas!"

Phocas set down his spade and came hurrying.

"Welcome, brother! Are you on your way home from market? I see your cart is at the gate. Sit and rest a while, and enjoy a mug of my sweet milk. I will carry an armful of hay out to your horse, too."

Click! "Are you there, Phocas?"

Out of the house Phocas would come, his face a-smile. "Welcome, neighbour. How is your husband to-day? Is the fever better? Surely, some of my grapes would be pleasant for him; just wait while I fetch a bunch. And see, here is a nosegay of red roses for you, to brighten your dark room."

Click! "Phocas! May we play in your garden, please?"

Then Phocas would give the best welcome of all to the boys and girls. He never began by telling them to be sure not to trample the flowers or steal the apples—no, not he! "Come in, come in and play!" he would cry. "There's a basket of red ripe windfalls for you down by the orchard."

YOU would have thought Phocas had nothing else to do but welcome anyone who might come. But really he was a very busy man. There was much to do in the garden, digging, weeding, watering, pruning. Then he had to gather vegetables and carry them to the market. He did the work of his little house, too. But nobody who clicked the garden gate ever heard Phocas say "Go away. I'm busy." Whatever work their coming interrupted, all his visitors had a welcome, and a share of his best was swiftly offered to them.

One day three stern-faced men in the armour and accoutrements of Roman soldiers marched down the road towards the Black Sea. Their leader halted them outside Phocas's dwelling. "I'll bid the fellow here give us water for our thirst," he decided," and perchance he can set us on the right road." So he laid his hand on the latch. Click! went the gate; Phocas heard it and hurried up.

"It is but rarely that soldiers have such welcome," the leader said, when at last the meal was ended. "We thank you, old man, for your courtesy."

"I am right glad to serve you," answered Phocas, and he meant it. "Tell me: can I help you further? What is

your business? Perhaps I may be able to aid you in it."

"We are messengers from the Emperor," the soldiers replied. "We have orders to find a fellow called Phocas and put him to death. He is one of those wicked and traitorous Christians. Do you know such a man in this district?"

There was just a second's pause. Then the soldiers heard their host reply, in the same calm, friendly tones: "Yes; I know the man well. Sleep here to-night, I beg you, for you are tired, I know. In the morning I will bring you to him."

"Agreed," said the leader of the three. Phocas brought in fresh straw, and spread soft beds for his guests. Then he bade them good-night.

AS soon as they were asleep, Phocas slipped quietly out into his garden. He could see it quite well in the bright moonlight: every bush he had planted, every tree he loved, every plant his hands had tended so carefully. The air was sweet with the fragrance of the lilies. Phocas sat down on a bench to think. Should he run away? No, he would not do that. All night he sat there in the quiet garden, thinking of Jesus his Master for whose sake he had made that garden and shared it with others. At last dawn came, and in the first light Phocas fetched his strongest spade and began to dig. He dug a long narrow space, and he dug it deeply. But the time the sun was high and the birds were singing it was finished. It was a grave.

With a smile on his face he put the spade away. He went back to the house and roused his guests. He fetched fresh water from his well for them, and spread breakfast for them, waiting on them as if they were princes and he their servant. At last: "Can I get anything more for you?" he said.

"No, indeed," the men replied, and their leader added: "A thousand thanks, old man. Such courtesy we have never known. But now to business. Where is this Phocas? And how are we to find him?"

The old man stood facing them. "I am the man, none else," he said.

Then sorrow filled the hearts of those soldiers; how could they put to death one who had treated them so courteously? But Phocas helped them. "You have your orders," he said simply, "and a soldier's duty is in obedience. Have no fear. I am ready."

He led them out into the garden, past the rose bushes, to the place where his courtesy had made its last preparations. "I have made all ready for you," he said. "Obey your orders."

So Phocas died. They buried him there in the grave he had made ready, and they gathered roses and lilies to strew on the place. Then, very sad and solemn, they went away. Phocas had shown them what Christian courtesy is like.

The New Education and the Home

By THEODORE DORAISAMY

(A.C.S. Magazine, Singapore)

WE realise that it is unsafe to generalise on as varied a life as there is in a city like ours and yet a large number of instances do call for some notice of uniformities.

It is now an open secret that the teacher cannot administer corporal punishment. The rule is simple enough but it is symbolic of a whole philosophy of education, which is not new in point of years but new in the sense that it has not been displaced and also that it has not pervaded school and home life as it ought to.

No attempt is made at an exhaustive statement on the New Education but general lines may be judged from the titles of two books entitled *"Set the Children Free"* and *"The Play Way in Education."* In elaboration we may state that an effort is made to understand the child before correction is begun. The younger child learns through play and the older child through sheer interest in his work. Even the suggestion of force is to be absent. Those who have not come across the theory may be surprised that 'Discipline' has been defined by a modern educationist as "the art of winning disciples." The 'difficult' and the 'deficient' are with us always but where the New Education enjoys greater vogue school-psychologists trace the root of the trouble and help the child to adjust itself to its environment, by changing the child or finding the right environment. There is considerable disagreement on questions like punishment but the idea of the New Education is "development based on understanding and self-motivation."

This brief statement is a prelude to the problem we wish to place before those interested in the welfare of school children. We submit that the new discipline has small chance of success in the attainment of character development unless corresponding changes take place in the home. Where the boy regards the school as an escape from thraldom he is not a position to appreciate any measure of freedom; but where the transition takes place between spheres with no such disparity the child has a sense of security and develops confidence, self-respect, self-reliance and 'social interest.'

The number of boys who enjoy a happy transition is fortunately on the increase, but the number of boys who don't is large enough to hinder the schoolmaster from 'setting the children free.' An appreciation of child psychology and modern trends in education is not only for the teacher but also for the parent. Where such an appreciation obtains in school and home we submit that the boy has circumstances favourable for the attainment of integration of character.

We have heard the word 'propaganda' most callously used to describe anything from anywhere as false—an attitude as untenable as the one that accepts every statement which is printed or broadcast as gospel truth. Discernment rather than prejudice should be the rule for news that reaches us through various sources.

The tendency to discount British successes was fortunately short-lived. Facts speak louder than words. The fact, that even the propaganda-machinery from the opposite camp has not been able to claim success in making their 'final sweep' is the best proof of British solidarity.

As a school the most convincing and heartening testimony came through our Principal when he returned from leave in England. His description of soldiers returning from Dunkirk, of Londoners in war-time, of the people in villages and the work with which he was himself associated set the seal of truth on what was likely to have been doubted even if wished for. We associate ourselves with the student contributor who, in referring to Mr. Hinch's address, records in his diary: "We were very much assured by his account of the indomitable spirit of the English people."

There is still hope of building a better world.

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The United Pastors' School

(*Continued from page 13*)

ment of personality were presented in turn by men well qualified by education and experience for this task. The faculty found an eager and appreciative response on the part of most present. A slight element of bumptiousness and unintelligent questioning at times disturbed the thinking of this class or that class but for the most part those who faithfully attended all six days took away with them meat that will produce spiritual life.

It was the almost unanimous wish of the entire School as shown by vote at the final meeting in the Wesley Church to hold the Schools in united form in the future. Thus, in all likelihood we will no longer have individual Methodist Chinese or Tamil or Bible Women's Schools in Malaya but they will be, as we hope, United ones which will be attended by all. The attendance this year included almost all of the Asiatic ministers and it is hoped that in the following years the number of the missionaries attending will be much larger.

GOD, MAKE US BETTER MEN

THERE'S but one gift that all our dead desire,
One gift that men can give, and that's a dream,
Unless we too can burn with that same fire
Of sacrifice, die to the things that seem.
Die to the base contempts of sect and creed,
Die to the old ignoble selves we knew;
Die to the base contempts of sect and creed.
and rise again, like these, with souls as true.
Nay (since these died before their task was finished)
Attempt new heights, bring even their dreams to birth;
Build us that better world, oh, not diminished,
By one true splendour that they planned on earth!
And that's not done by sword, or tongue, or pen,
There's but one way. God, make us better men.

—Alfred Noyes.

Definitions

COMMITTEE: A body that keeps minutes and and wastes hours.

ECONOMY: A way of spending money without getting any fun out of it.

DIPLOMACY: Lying in state.

A CHILD: Just a stomach entirely surrounded by curiosity.

GOOD MANNERS: The happy way of doing things.

LOVE: A season pass on the shuttle between heaven and hell.

A PINK TEA: Giggle—Gabble—Gobble—Git.

PREJUDICE: Being down on anything you're not up on.

SLANG: Language that takes off its coat, spits on its hands, and goes to work.

Grin & Bear'em

Out of curiosity a farmer had grown a crop of flax and had a tablecloth made out of linen. Some time later he remarked to a visitor at dinner:

"I grew this tablecloth myself."

"Did you really?" she exclaimed. "How did you ever manage it?"

It was plain she had no idea of how tablecloths came into being, so the farmer lowered his voice mysteriously as he replied:

"If you promise not to give the secret away, I'll tell you."

The guest promised.

"Well," proceeded the farmer, "I planted a napkin!"

"Lighthouse no good for fog," says a Chinese. "Lighthouse he shine, whistle he blow, fog bell he ring—and fog he come in just the same."

Inasmuch as she was spending the night in an Amarillo, Texas, hotel, a young woman tourist engaged the desk clerk in conversation.

"What have you that is of unusual interest in your city?" she asked.

"Well," he replied, "we have the only helium plant in the world, for one thing."

"Really," she remarked, interestedly, "and is it in bloom now?"

Magician (to small boy whom he has just called onto the stage): Now, young man, you have never seen me before, have you?

Small boy: No, daddy.

"Some day motorists will be getting 400 miles to the gallon of gasoline."

"And claiming they are getting 500."

We have been told that no one enjoys a Scotch joke as much as a Scotchman, so here's another:

Jock MacPherson and family sat down to Sunday dinner.

"Now, children" he said, "do ye want the cold meat or five cents?"

Three hands went up for the nickel. The meat was removed and Mrs. MacPherson then served apple pie.

"Now, children," said Jock, "who wants a piece of pie for five cents?"

Our School Mail Bag

These Essays were taken from 1940 School Annuals

IS MALACCA OLD FASHIONED?

If you should ask anybody whether Malacca is old fashioned or not, you would undoubtedly receive an affirmative reply, even from a Malacca-ite. Of course, Malacca is old fashioned. This is as clear as print and all Malayans know this; even the citizens of Malacca admit it. The first time I passed through First Cross Street I felt that there was something different in Malaya. Malacca is proud of its early and eventful history, but sad to say, it has shown little improvement since the days of the Portuguese and the Dutch.

The streets of Malacca are famous for their narrowness and filth. People still think that we are living in an age of horse-carriage and bullock cart for I find plenty of these vehicles fouling the streets. There are no trolley buses here as there are in Singapore. No neon lights, and in fact practically nothing to indicate that we are living in the year 1940. The streets are not arranged in any systematic way; they seemed to have just sprung up whenever they were required. The buildings also betray Malacca. I suppose houses built by the Portuguese and Dutch (which really should be preserved as relics) are still in use. In the very heart of the town, we find old tumble-down ram-shackle buildings which should have been demolished long ago. We have very few modern buildings to boast of, and even if we have, they look so gaudy and old fashioned (e.g. the Central Post Office) that we are ashamed of them. Malacca possesses only one fire-brigade but no regular firemen. It is a disgrace that we do not possess a townhall, and look at our railway station!

The people of Malacca are old fashioned too. In fact, it is they who are responsible for the backwardness of this ancient city. Once in a way, a girl is seen in shirt and slacks, and the good old folk shake their heads wondering what Malacca is up to. It is very rarely that a girl ventures out on a bicycle. The girls seldom play games. Couples are scarce in the streets, for tongue-wagging is an important item in the day's schedule.

Many here still cling to superstitious and old fashioned ideas, beliefs and customs. They still believe that the place for ladies is not in schools, society or anywhere else but the smoky kitchen. Many educated men still marry according to old-fashioned Chinese rites. Brides are paraded through the streets in sedan-chairs. These are only a few of the many examples that indicate how old-fashioned Malacca is. We, the future citizens of this ancient city, are ashamed when people exclaim, "How old fashioned Malacca is!"

ENOCH FANG,
(*A.C.S., Malacca*).

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or sixty cents from the Methodist Book Room, Singapore, will be given.

Knitting for Victory—A.C.G.S. Continuation School, Ipoh

Lower Continuation School A.C.G.S., Ipoh

A TEA PLANTATION

The tea industry is one of the latest industries in Malaya. Its centre is in the Cameron Highlands. A tea plant needs a cool climate with plenty of rain but water must not remain around the roots. Thus the highlands are suitable for tea growing.

The seeds are sown in nurseries. These seeds are collected from trees, the leaves of which have proved to give good quality tea. A seed takes about a month to sprout. When the plant has grown to about a foot high, it is then transplanted on the hillside. When it is stable it is pruned to a height of about six inches. It is left to grow again for a year and it is again pruned. This time all the low hanging branches are left to grow but the tree is kept at a height of eight inches. When it is pruned a third time the height of the tree is left to grow to about 2 to 3 feet. When it attains this height in the third year it is ready for plucking.

The leaves are plucked once every seven day by pickers, both men and women. There are three types of plucking: coarse plucking, that is, four leaves and a bud; medium plucking, that is three leaves and a bud; and two leaves and a bud is fine plucking. These are gathered and placed on racks, so that the leaves will wither. They are left there for some time until they are withered. This takes about 8 to 12 hours when artificial means are used. A large pair of fans is used to draw warm air to the racks to dry the leaves.

The withered leaves are then rolled by a machine. This is carried on several times until the leaves become very small. The main idea is to roll the leaves rather than to break them up into tiny pieces. The rolling is so well done that they look like tiny bits of leaves. When this is over the leaves are sieved. The smaller pieces and dust are separated from the larger pieces.

Fermentation takes place. The method adopted is very simple. The rolled leaves are put on a damp cement floor and over this a piece of wet cloth is placed. This is left for a few hours, because it gives the tea leaves a colour and taste peculiar to their own. The leaves then undergo a period of roasting at a temperature of over 100°F.

The leaves are then ready for sorting. The larger the pieces the more inferior the quality; the dust is the lowest grade. Sorting is usually done by Indian women who use a tray and with the help of the wind, grade the leaves. The leaves are then packed. A tin holder is put in a mould and tea leaves are put into it. If the holder cannot hold the required quantity the contents are pounded in and the rest pressed in. Starch is used to gum up the sides. Then the packets are labelled, packed into cases and sent to agents.

LIM KIM SIONG,
(A.C.S., Malacca).

THE DAY ON WHICH EVERYTHING WENT WRONG

Joyful memories of fun during the holidays filled his heart as he directed his steps reluctantly towards school. It was "Black Monday." The holidays had come and gone. Time flies faster than the wind. Meaningless sighs issued forth from his lips. The striking of the town-hall clock interrupted his thoughts. There was a distinct increase of speed in his walking but he reached school with Father Time ahead of him. Everything seemed unusually quiet as he entered the gates and he realised to his consternation that he was late. He tried to slip into the classroom unnoticed but a voice summoned him.

Lessons had begun. The master was very touchy that morning. Lucky's seat was still aching where the birch had fallen on it. In his effort to soothe the pain he failed to answer a question and was sent out of class. Lucky went to the lavatory to cool himself. Everything went wrong. He splashed water over himself, fell into the drain, slipped, twisted his foot and bumped into a master who turned his ears beetroot red.

The recess period came. Instead of enjoying himself Lucky sat in class writing avowals of repentance. He was made to stay in after school. The master executed him when the Geometry results were announced. For numerous mistakes in his paper he was rewarded with raps on the knuckles which made his skinny fingers swell like leeches. His head was chopped off and stuck on again. Fierce lectures were given to him when he presented his map of Africa which was more a caricature of the master's face than a map. While he was resolving never to do anything wrong again, he was accused of dreaming and punished. After that he resolved never to do anything right again, and this time he was left to his own thoughts.

HU TSU TAU, *VIIA.*,
(A.C.S., Singapore)

More or Less Personal . . .

The first missionary arrivals from the U.S.A. for this year are due to arrive on September 1st. The party consists of the Misses Carrie Kenyon, Lois Rea, Elsa Youngdahl, who are returning from furlough, and the Rev. Dudley Ingerson who is coming out for the first time.

Miss Rea will procede on to Kuantan to relieve Miss M. Dirksen, who arrived last April from The Philippines, where she had given a year's service in the Mary Johnson Hospital. Miss Dirksen will take up the Principalship of the Nind Home, Singapore.

Miss Elsa Youngdahl will complete the school year as Acting Headmistress of the Primary School of the Methodist Girls School, Singapore, during the absence of Mrs. Elsie Lyne on leave in Australia. Miss Youngdahl was on leave for a year and four months. During this time she spent the summer session of 1940 in the Teachers College of Columbia University and completed an academic year at the Peabody College for Teachers in Nashville, Tenn., from which institution she received the degree of Bachelor of Science in Education. Her major subject was Elementary Education and her minor English.

Miss Kenyon will take over a new post, namely that of Dean of Women at the Malaya Methodist Theological College.

Mr. Ingerson will go on the staff of the Secondary School of the Anglo Chinese School, Singapore. Mr. Ingerson has the B.A. degree from Drew University and an M.A. in Education from Columbia University.

Miss Eva I. Nelson sailed on August 24th for furlough to the U.S.A. Miss Nelson has completed three terms of service in Malaya but between her 2nd and 3rd terms she took graduate work in Religious Education at the University of Chicago and worked for a number of years as Director of Religious Education in a large church in Minneapolis. During her last term she was instrumental in helping with the merger of the J.H.T.S. and the Eveland Seminary into the Malaya Methodist Theological College. She has always served with the Eveland Seminary as Principal and has been one of our leading lights in the development of our Religious Education Work throughout Malaya. Miss Nelson may be addressed, while on furlough, at Northfield, Minnesota, U.S.A. R.F.D. 4.

Mrs. Douglas P. Coole arrived back from India on August 17th. She had gone to India the first of March to accompany the Malaya Woodstock School Party and to be with her son Paul while he had to undergo a serious operation. Before leaving Mussoorie, where the Woodstock School is located, she gave a picnic to all the Malaya children.

Mr. Lucius Mamoera and family from Kapit, Sarawak, passed through Singapore during the week of August 25th on their way to Sumatra on a three months leave. Guru Mamoera is Mr. Schmucker's assistant in our newly openly work among the Dyaks. He has mastered the Dyak language, is fluent in Malay, and has written an elementary text-book which is used in our Methodist Dyak Boys School at Kapit. The Mamoera's have three lovely children; the eldest Ida, is a student in the Methodist Girls School and lives in the Nind Home, Singapore.

While in Kuala Lumpur and preaching in the Wesley Church on Sunday, August 17th, Dr. H. B. Amstutz had the privilege of baptizing David, the son of Mr. and Mrs. Edward Stoner.

Mr. and Mrs. Darel McFerren were visitors in Singapore during the week of August 11th while on their way back to Palembang from Brastagi. Mr. McFerren had to undergo an appendectomy at Kisaren during the session of the Sumatra Mission Conference in July and has been convalescing at "The Knoll" since then.

Mr. and Mrs. Ho Seng Ong have been hosts during August to a number of missionaries at their bungalow "Ping Shan" at Ringlet, Cameron Highlands, including the Misses M. Rank and Mabel Marsh and the Rev. and Mrs. H. F. Kuehn.

"The Knoll," Brastagi, Sumatra, was filled during August with the following Malayans: the Rev. and Mrs. Tyler Thompson and Francia, the Rev. and Mrs. Waldo Reinoehl, Ann and Carolyn, and the Rev. and Mrs. Charles Mosebrook.

The Rev. Edward S. Lau of Singapore (Geylang English Church and the A.C.C.S.) and family spent their August holidays at Kuala Lumpur and Cameron Highlands.

The Rev. W. A. Schurr, who is now a member of the Southern California Conference, has been transferred from Elsinore to be the pastor of the Methodist Church at Needles, California. Needles is a railway centre on the desert and has a population of about 3000 people. His church is the only Protestant Church in the town. During the hot summer months both the church and manse are air-conditioned. He writes: "Apart from the rather high temperature of the summers it appears to be a place with large opportunities." Mr. Schurr was very successful in Elsinore in building up a rather run-down church and completly clearing a heavy debt with which the church had been saddled for years. Mr. and Mrs. Schurr had two full terms of service in Malaya, having served in Penang and Kuala Lumpur.

The Rev. Chew Hock Hin and family of Paya Lebar and Geylang, Singapore, spent the school holidays in the Cameron Highlands. Many other Methodist folks were in the Highlands including the Noel Horley's, the Rev. and Mrs. Eugene McGraw, and Miss Lydia Urech. The Mission bungalows at Maxwell Hill and at Fraser's Hill were completly filled. The Rev. and Mrs. Preston L. Peach of Kuala Lumpur were guests in a bungalow on Penang Hill.

Miss Elfrieda Hogan was married to Mr. Frederick Banning of Fort de Koek, Sumatra, on July 11th. Mrs. Banning was on the staff of the Methodist Girls' Afternoon School, Singapore, for about twelve years. The Banning's are living at Fort de Koek.

Master Shin Shuan Toa, son of Rev. Shih Yu Shou of the Chinese Methodist Church, Simpang Ampat, Sitiawan, and an old boy of the A.C.S. Sitiawan and Ipoh, went to Hong Kong on the 28th of August to study medicine at the University of Hong Kong.

†

Guy H. Little passed calmly and peacefully away at his home, 214 N. Wetherly Drive, Beverly Hills, California, on June 18th. Immediately upon his graduation from Cornell College, Mr. Little sailed for Singapore where he took up teaching in the Commercial Department of the Anglo-Chinese School for Boys. Two years later he was appointed treasurer and auditor of the Methodist Mission, which office he held until his return to America in 1920. For 18 years Mr. Little has been a highly respected teacher in the Harrard School for Boys, in Los Angeles, where he will be greatly missed. He was married in Wesley Church, Singapore, to Carolyn Siefert who survives him.

VARIETY CONCERT

A variety concert entertainment by the Foochow Methodist Church, Singapore, will be given at 8.00 p.m., on Thursday, 11th September, 1941, at the Wesley Church Hall, Canning Rise, Singapore, in aid of the Foochow Methodist Church Building Fund.

A highly enjoyable night's entertainment is guranteed and all are cordially requested to support a worthy cause.

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